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These natives do not eat it, as do others elsewhere,
but they amuse themselves by catching one and trailing it round 136
the village on the end of a string, to a chant of 'Tin-tin-tarum, [524]
tin-tin-ta-a-a-a-a-rum'.

The only domestic animals are dogs and pigs. There are no 231
transport animals, no cattle, and no sheep. A horse was imported
during my stay for the use of the priest; it caused great excitement
among the Kurtatchi people, who called it *wōs*, having no *h* in
their dialect. The dogs, every variety of mongrel, are valued in
proportion to their prowess in hunting, and are kept on short
rations to make them fierce. The domestic pigs are of the black-
skinned, long-snouted variety, and do not differ in appearance
from the wild pigs that roam the bush. They are known to their
owners individually, are treated as pets, and come to be fed when
called.

PERSONAL APPEARANCE OF THE NATIVES

In the present volume only a brief general account of the per- 142
sonal appearance of the people will be given, as their racial type
will be discussed in detail in another publication, in conjunction
with the analysis of my series of physical measurements and
observations.

The natives of Buka and North Bougainville differ in several
respects from their near neighbours, the inhabitants of the south-
eastern Solomon Islands. The most obvious difference is in the
very much darker skin colour of the northern group, of whom the
majority are as nearly black as human skin ever attains. Some [517]
individuals, however, possess skins of a somewhat lighter colour
with a slightly reddish tinge; this is much admired. The eyes are
invariably dark brown. The hair is either black or very dark
brown. It usually stands out from the head in a frizzly mop, like
that of the natives of New Guinea, but less striking because it is
kept shorter. If left uncombed and uncut, as in the case of boys [88]
who have not finished their puberty ceremonies, it hangs in a series 302]
of tight ringlets and may reach below the waist (see Pl. 29). Curly
and wavy hair is sometimes seen, and occasionally hair that is
almost straight. Facial hair is sparse and bristly. I did not see
any natives with a full beard, but some keep a little hair on the
upper lip. The majority depilate their facial hair by means of a 302
shell (probably a species of *Tapes*, Pl. 38, no. 7), either a single one
used like a razor, or a double one used like a pair of tweezers. They
1 [i.e., the large, cocoanut-eating land-crab (*Birgus latro*?). — Analyst]

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plantations as casuals, and a number of them did so intermittently, returning to the village to sleep.

The excess of boys over adolescent girls is explained by the fact that many of the girls were living with their prospective relatives-in-law in other villages, while the brides of the boys wearing the *upi* remained with their own people till after the *watawutʃ*.

One man has four wives, one has three, and five have two. One of these is a boy still wearing the *upi*, whose 'wives'—they are spoken of as such although the marriage rites have not been completed—do not yet live in the village, but pay short visits only.

Leaving out the 25 boys wearing the *upi*, and 4 men who sleep with them in the *tobār*, there are 107 individuals (72 adults and 35 children) living in 27 huts. The majority of huts have 3 or 4 inhabitants. The largest number sleeping, habitually, in the same hut is 7, which happens in 3 cases. One hut has a solitary occupant, an old widow, whose children are all dead.

THE DAILY ROUND

The village day begins at sunrise, with a leisurely stroll, during which frequent halts are made to enjoy the morning sun. It is not often that we wake to rain; that comes generally later in the day. The women take a briefer stroll, return home, and begin to rake together the ashes of the fire, probably still hot from having smouldered through the night. Soon the native Mission teacher blows the conch-shell which is the signal for Mass, and those who feel so inclined make their way to the church. (The church is beside the road, hidden by trees from the village, hence it does not appear in the plan. The villagers had just finished its construction when I came to live among them.) On their return, the women uncover the ovens in which taro has meanwhile been roasting, or they may boil some instead, or, if there is any over from yesterday, it may be eaten cold, together with any bits of fish or other relish that may be available. The men come along presently, the children are called up, and every one eats, but not a large meal. If the village is by the sea, some families will take their meal on to the beach and eat it round a fire kindled there. Then the women collect the scraps and call the pigs, who come on hearing their names. All now sit about for awhile, gossiping and making arrangements for the day.

The women presently pick up their knives and packs (made of

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512 pleasure. The diary of at least one young man reads 'Lounged about the place' for the greater part of the time. I give here a few typical examples which will serve to show what the natives do with themselves at times when no special ceremonial or other activities are in progress.

A week from the record of Sobak, an elderly man

[283] *May 11.* Sat around on his verandah and on mine, making string for a fishline and chatting.

May 12. Split a quantity of sago-palm leaves and prepared them for making thatch for his hut, which has remained unfinished since the move from Gomen.

May 13. Went to do a day's work in the new taro garden.

May 14. Went to the nearest plantation, some 5 miles off, to sell copra, and was away all day.

May 15. Stayed about the village doing nothing in particular.

May 16. Worked at the taro garden.

[252] *May 17.* Made ceremonial pudding for his wife to take to Tabut for a feast which she was going to attend.

A week from the record of Matēv, an elderly woman

May 31. Went to Tarongen with other women to barter with the women from Saposa.

[231 482] *June 1.* Went with some other women to Baniu with a young pig to be brought up there because the food is more plentiful. She carried the pig on her back in a pack. Stayed there the night.

June 2. Came back from Baniu. Fetched taro for the evening meal.

June 3. Worked all day in the taro garden.

[415] *June 4.* Stayed in the village, spent most of the day cleaning the meat out of a coco-nut shell to make a new water-bottle.

June 5. Went to Tarongen to barter with the Saposa women.

June 6. Worked on the government road.

A week from the record of Tahol, young woman with a suckling infant

May 22. Sat around on her verandah and on mine, playing with her baby.

May 23. Went to the reef to gather shell-fish, leaving her baby with another woman.

May 24. About the place most of the day, towards evening went to fetch some bananas from Gomen.

May 25. Brought over some things from her old hut at Gomen, swept round the hut in which she lives at Kurtatchi, and cut away some bush.

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524 (*bilin*) are made out of leaves, very much like the paper ones we buy in the street.

Perhaps the favourite 'sitting-down game' for children of both sexes is string figures—'cat's-cradles', *waruru*—at which they are very adept. They use a thin twisted fibre torn from the dried sheath of a banana plant, or a bit of native string. Some of the patterns are very elaborate, generally they are made by one person only, but a few require two pairs of hands, between which the string is interchanged to the accompaniment of a dialogue usually referring to the counting of pigs. I collected over fifty, most of which I have not seen recorded elsewhere. In this part of the world this pastime is not indulged in only by women and children, for though the children are its most frequent performers, men also do not disdain to amuse themselves in this manner. There is no special season for cat's-cradles, they are made every day in every village all the year round.

ATTITUDE TOWARDS ANIMALS

● 231 825 The children are very friendly with the domestic pigs, which rank as household pets. It is really funny to see a black baby sitting in a black puddle cuddling a large black pig. Unfortunately I never succeeded in getting a good photograph of this characteristic scene. They do not often take liberties with the dogs, which, being kept on short rations, are apt to be bad-tempered.

524 825 As regards wild animals the story is very different. Much has been written about the natural cruelty of children. These of Bougainville are certainly completely indifferent to the amount of suffering they inflict on the beasts, birds, and insects they torture for their amusement, whether wantonly or from thoughtlessness I do not know. They tie all kinds of creatures to a string, and, like Nelly Bly, 'let them go a little way and pull them back again'. I have seen them treat in this manner iguanas, bats, opossum, birds, and also various kinds of insects, including stag-beetles, which they knock off the trees with poles, and whirl round on the end of a string to make them buzz. When the child tires of this game he usually kills the creature by dashing it against the ground. They like to get hold of a mother with its young, perhaps a flying fox or an opossum, and tease both by letting the young one grip its mother and then pulling it away, this game usually finishes by both animals being cooked and eaten. Some children, both boys

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individual needs, half a coco-nut shell makes an excellent cup or bowl, leaves may be used as plates, and a shell (usually a species of cyrena, Pl. 38, no. 6) serves many of the purposes for which we use a spoon. These, with the women's knife made of black-lip oyster-shell and the large trade knives which are now universal, constitute the chief utensils employed in preparing and eating meals. Fingers and teeth are the aids to feeding most in evidence.

When ready to serve, the pot with its contents is placed on the verandah, or on the ground, where every one can reach to put his hand in and pick out a chunk of taro or a handful of tiny shell-fish. These people will put their hands into water that is only just off the boil, and take out a taro so hot that when they passed me my share I invariably dropped it, till I learned to wrap a leaf round my hand before accepting it. Similarly they will plunge a hand into a potful of shell-fish immediately it has been taken off the fire. Fish that has been cooked in leaves will be laid out on the verandah, still resting on its leaf-covering; if the fish are small each person will take one or more, according to the quantity available, if large, pieces will be torn off with the fingers. Sometimes a number of cooked taro or the portions of a disjointed opossum will be passed round in a coco-nut-leaf basket. If you have taken more than you want you pass the remainder of the taro or the half-picked bone to some one else, probably one of the children, with the remark '*Komanē a libul*', 'My belly is full'. I never saw any one put partly eaten food back into the pot. There are always plenty of dogs and pigs in attendance, who see to it that no fragments are left on the ground when the meal is over. The pigs are specially fed with the taro peelings and any other bits accruing from the preparation of the meal, being called up by name by the housewife for this purpose. The dogs fare more meagrely, being purposely kept on short rations in order that they may be fierce in hunting.

SMOKING

Smoking is universally indulged in, even by quite small children. Apart from the merest babies I do not remember meeting any one who did not smoke. It is a common sight to see a little girl of perhaps five or six strutting about with a pipe in her mouth, which may or may not be alight (Pl. 37*b*).

Tobacco is grown in small quantities and cured by being hung in bundles in the sun, but everybody much prefers the variety to

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411 furnished with bone barbs as are the spears formerly used in war, and now kept for ceremonial purposes.

224 When a large number of pigs is required for some feast, a drive is organized in which all the men and boys of the village take part. Even quite little boys will be allowed to join, but the women do [462] not go. 'It isn't women's work', they said when I asked if the women ever helped on these occasions. But, as usual, they made an exception in my favour, so that I am able to give a first-hand description of the procedure.

224 They use a series of long nets, made of heavy string, consisting 286 of a number of fibres of the plant used for string-making twisted together. The form of knot is the same as that used in fishing-nets, 283 but the mesh is very large. It is measured round a wooden gauge shaped rather like the business end of a spade. Not every village possesses these nets; those who have none borrow from their 224 neighbours. A narrow path is cleared through the bush to allow of the nets being fixed end to end. About six nets are usually employed, they stretch for a distance of several hundred yards. The nets are pegged down with bits of wood, and kept taut by means of canes and tree stumps. Through the top is threaded a stout cord, carefully fastened to a stump at the end of each section. The height of the net from the ground to this cord is about 3 feet. Men sit or squat at short intervals along the line waiting to catch and tie the legs of any pig that is stopped by the net. Behind the line of nets, at some distance, the rest of the party and all the dogs form a wide semicircle, and gradually close in upon the nets. They shout and slash at the bush with their knives, driving any pigs which may be within the enclosed area up to the nets. Frequently one of the animals breaks through and escapes. This inevitably leads to recriminations among the men watching at the nets, and arguments as to which of them ought to have been brave enough to have prevented this catastrophe by putting his spear through the pig. Wounded boars can be very ferocious, and I have known men to be badly hurt by them. It is said that sometimes men are killed. After each such drive the net is taken up and reset in another place farther on. This process may be repeated many times during a day's hunt.

231 It not infrequently happens that one of the pigs thus caught turns out to be some one's property, since the village pigs have the run of the bush. A domestic pig will be recognized by the

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fact that it has been castrated and that its ears and tail have been cut. It is always set at liberty. On one occasion a pig was caught which had not had its ears cut, although it had undergone castration. It was claimed by one of the men as his, a claim which no one questioned. A mark was cut in its ears and a piece of its tail was snipped off; it was then let loose again.

Pigs caught in such a drive are the joint property of all the men who took part in the hunt. After being cut up and cooked the meat is divided between them. On one occasion I wanted some pig-meat for my servant, and being uncertain who was entitled to be paid for it, was directed to offer the appropriate stick of tobacco to the *tsunaun*, which appeared to be satisfactory to every one concerned.

A pig killed in the bush is cooked and eaten the same day at the evening meal. But when wanted for a ceremony, the pigs are, if possible, brought back to the village alive, to be killed just before they are required. An enclosure of logs is put up on the outskirts of the village in which to keep such pigs, and they are fed on coco-nut meat and odd scraps by the women night and morning, like the domestic pigs. But they do not live long in this confinement.

On one occasion the Petats people were anxious to secure a number of pigs, but had hunted for two days in succession with very poor results. Three pigs had been caught, but one had died, and one had been set free as somebody's property, leaving only one rather small animal to show for their two days' arduous labour. So they decided to make 'net medicine' (*tahaun*). The nets were piled up beside the road which runs down the length of the island. A group of men gathered round one of the older men, who was squatting near the side of the road chewing the betel-mixture. None of the others was chewing at this time. After a while he took a stalk of cordyline, and tied all the leaves together in a bunch with a piece of grass. Some powdered lime lay beside him in a pandanus leaf. He took a pinch of this and put it among the cordyline leaves. Presently he spat the red saliva out of his mouth on to the leaves in four places, and laid the cordyline stalk upright against a tree. Then there was an interval of several minutes, during which everybody present smoked and talked. Then, without warning, the principal performer snatched up the bunch of cordyline, and turning very suddenly, whipped the pile of nets with it. He struck

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the pile six times, and then struck once at random into the bush, after which he threw the stalk of cordyline away among the underbrush. The young men pounced on the nets shouting, and went off with them quickly. The man who had performed the ceremony went after them, and directed them where to put the nets. They were obviously hopeful and expectant, and, sure enough, the first time the nets were set up they were successful. But they caught no others that day, although they made several drives subsequently.

Dogs are an indispensable adjunct to pig-hunting, and are kept mainly for that purpose. A good hunting dog is very highly valued. There is an elaborate ceremony for making dogs good hunters, which was a speciality of Pinari, who sometimes paid visits to other villages for the purpose of performing it for the dogs of his friends. He learned it from a clansman at Baniu, now dead. The secret was imparted to him because pigs had been destroying the village taro-gardens, and their own dogs had proved ineffective. Pinari gave the details to his eldest son, Wasē, from whom I learned them, with Pinari's consent, the account being read to him and the details checked. As there are several points of interest in it, I give it in full, although it is somewhat lengthy. The ceremony is called *waſip*.

Magic for making dogs hunt well.

If you want to make this magic, you must first scrape some of the bark of the tree *managewan*.[1] While you are scraping it you must imitate the barking of a dog. Then scrape some of the bark of *nes*, and bark again like a dog. Then scrape the bark of *katſan* (*Caryota* sp.?), and bark again like a dog. Then cut a twig of *bo* (*Leea* sp.) and part of the stem of *owor*, and the bark of *gunaigu*. Bring these to the village, and there scrape some of the bark of *owor*. Put all these leaves and scrapings into a *kōbū*, and put the *kōbū* into the boys' house. Then get areca-nut, the fruit of the betel-pepper (the leaves will not do), and lime. The lime must be freshly made and freshly powdered or it is no good. Chew the betel-mixture, and spit on the leaves and scrapings in the *kōbū*. This work is given to the smaller boys, the grown men do not chew at this time. Go on chewing till the *kōbū* is full.

[1] Where the botanical names of the plants used are not given, they have not been identified.

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In the early morning, as soon as you get up, catch one of the dogs, force his mouth open, and fix it open with a stick of *bō*. Take some of the mixture in the *kōbū* and smear the dog with it. Then take the dog to the beach, mix some sea-water with the contents of the *kōbū*, and make the dog drink some of it. Then put bits of the stalk of *karamusis* up the dog's nostrils and blow upon them. This makes the nostrils bleed freely, which clears the blood out of the dog's nose so that he can smell the pigs better.

When you have done this to all the dogs, go back to the village, into the men's house, taking the first dog with you, and make the dog eat some of the chewed betel-mixture, without any sea-water mixed with it. Then hold the dog by the tail and swing him round several times, inside the men's house. Treat all the dogs in this way.

This is all that is done on the first day.

Another day, scrape *katʃan* and *managewan*, and scrape some *arog* (coco-nuts, the meat of which is hard and firm and the milk considered unsuitable for drinking). Take a piece of broken pot, put in the scraped coco-nuts and the bark of the two plants, and cook the mixture over the fire without adding any water to it. When it is ready, call for the dog who was treated first the day before, put some of the mixture into half a coco-nut shell, and make him eat it. Then do the same with the second dog, and so on till they have all eaten, in the same order as they were treated the first day.

This is the end of the work for the second day.

Next day, get up early and go and hunt pig. If the dogs kill one, tie it up, call out for men to come and carry it in, take it to the village and cook it in a pot (this is somewhat unusual, pigs are generally roasted). At the same time the women must cook plenty of taro. When the pig is ready, get some leaves of *gunasgu* and throw them into the pot. If this were not done, and if it happened that one of the men who shared the contents of the pot were newly married, and had recently slept with his wife for the first time, or if any of them had a wife who was pregnant, the magic would not work, and the dogs would not be able to kill pigs. But if these leaves are put into the pot, a man in such a case can eat of it without any ill effects. Then all the men of the village eat the pig.

The next day, go out hunting with the dogs again, and kill another pig. Bring it home and cook it in the village, in a pot as before. This pig belongs to the women, who all eat of it. No

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leaves are put into the pot this time, but if a pregnant woman or one who is newly married eats of it, no harm is done.

The next day go hunting again, and kill another pig. Bring it back to the village and cut it up and send a piece of it to every house. Then each house cooks its share in an oven, with hot stones (the usual native oven). Everybody eats a piece of this pig.

If on any of these days the dogs fail to kill a pig, nothing more can be done on that day, but you must go out again the next day, and keep on hunting until they kill one.

The eating of the third pig by all the people of the village concludes the ceremony. But if after this the dogs are still not successful in hunting, stronger magic is tried. The bark of *managewan* and *katʃan* are scraped again, and dry coco-nut meat cooked with it, and the dogs given the mixture to eat. But before they eat it, the fire is scattered, and the names of three *urar* are called aloud. These three are Pila, Wadi, and Tengnatchu, the names of men who in their lifetimes were good hunters. Then the dogs are made to eat the mixture. This is very strong magic, and after it has been done, when the hunter goes out, the dogs will go straight for a pig and kill him.

There is another kind of procedure, known to other men of the village. It is much less elaborate, but none the less typical. It is called *masaro*, and is performed as follows: Take the leaves of *puroa* and mix them with water. This mixture may be prepared beforehand. When the ceremony is to be performed, a fire must be made, and the *kōbū* containing the mixture is passed round the fire (but none is spilled into it), while the names of certain *urar* who were once good hunters are called out: Garameaboa, Soawunum, Tawasing. Then the dogs must be made to drink the mixture. Another mixture is made with the leaves of the plant *tsu*, and given to the dogs in the same way. This is very strong and will make the dogs fierce. All the dogs must take some of both these mixtures. Then a stick of *karamusis* is thrust up each dog's nostrils; this will make him smell the pig.

It will be noted that *karamusis* is used for this purpose in both ceremonies, but that otherwise the plants required are different, as are also the names of the *urar*. Each person who specializes in this ceremony uses the names of dead relatives who have been good hunters, but without distinction of clan, since the son uses the same names as his father.

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There are a number of variants of this procedure, current in different villages, but all having for their aim 'to make the dogs cross'. At the village of Tung I saw the lower jaw of a large marine creature with sharp teeth hanging on the wall of the men's house. I was told it was intended to be crushed up and mixed with the dog's food, so that they would 'get very cross and hunt well'. Another method involves putting special food for the dogs in an ants' nest, so that when the dog tries to eat it the ants bite him, 'then he gets very cross and is ready to chase pigs'. The word I have translated 'cross' is used of people in a bad temper, but I suppose in this case it means 'fierce'.

There is also a 'medicine' intended to act in the opposite way, i.e. to spoil a dog for hunting:

If you want a dog and the owner won't give it to you, get some of the dog's excrement, put it in a coco-nut shell and bury it. Over the place where it is buried plant some of the plant called *wanis* (this word is used of several different plants, most of which seem to be varieties of *Eleusine*). When this grows tall the dog will not be good at hunting any more.

Opossum hunting

[The Cuscus opossum, or phalanger (Pl. 41*b*).]

Opossum are hunted chiefly by boys and the younger men. The method is to peer about in the foliage till one is seen curled up on a branch, or to track the animal to its hole, and then to climb the tree and pull it out (Fig. 10). If it has gone in so far that it cannot be reached, the tree will often be felled. Quite large trees are sometimes felled for the sake of one opossum, but as most of them are soft-timbered varieties, this task is not as arduous as it might appear. The boys like to go hunting for opossum at night, using torches made of coco-nut palm leaves with their fronds folded into a bunch and tied together. I used to be invited to accompany the party, with the proviso that I should bring my 'shoot-lamp' (pidgin-English for 'electric torch'). The light not only serves to locate the opossum, but also to dazzle it, when it is likely to fall down and be seized by the dogs. The hunters try to drive the animals by shouts and by making a noise with a leaf adjusted between finger and thumb, which is then smacked sharply with the other hand.

There are various 'medicines' which are used to aid the hunter,

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PLATE 49

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BOY WITH PADDLE
[facing P. 365]

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she must buy it, paying in any commodity that happens to be available. But when a big feast, such as the *watawutſ*, is held, each must contribute to the common stock for the entertainment of the vast crowds of visitors who will arrive for the occasion.

Portions of land are allotted by the *tsunaun* to any one who wishes to plant coco-nut palms.[1] These trees are then his personal property, and no one would take nuts from them without his consent, except such near relatives as children, or brothers and sisters, both blood and classificatory. However thirsty a man may be while on a journey, he would not think of climbing a coco-nut palm to shake down nuts, unless he came to a grove to whose owner he stood in such relationship.

Ownership is also recognized in certain trees, such as those used for making dug-out canoes, or those valued for their fruit, such as the canarium almond. It may be established by planting the tree, or inherited from a relative who planted. These trees will be on land which, though vested in the *tsunaun*, and said to 'belong to' him, is used by the whole group, as explained in a previous paragraph, so that the ownership of trees is differentiated from the ownership of the land they stand on. To a great extent it is true here, as is described by Thurnwald at Buin (1912, p. 34), that property is connected chiefly with the results of work.

Pigs.

Pigs rank as property next in importance to strings of *imun* and above *beroan*. They are entirely personal possessions, and may be owned by anybody, man, woman, or child. A man with no pigs is regarded as poor, but there is nothing to prevent him from gaining prestige in the village by other means. Sobak, one of the prominent rain-makers of Kurtatchi, had no pigs, and though this was sometimes the subject of rather jeering comment, it did not prevent him from receiving a certain amount of deference in view of his skill at rain-making. But a man without pigs is debarred from certain privileges. For example, only a man who can produce ten pigs may build a *tobar* (boys' house), and those wishing to make use of this *tobar* pay a pig to the owner, except the boys wearing the *upi*, who are exempt.

Each person knows his own pigs individually, treats them as

[1] The Government has now instituted a rule that every man must plant ten coco-nut palms for each of his children at birth.

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household pets, and calls them by name.[1] They roam about the village or the bush at will, but come morning and evening to their owner's hut to be fed when called. I have frequently seen women and children caressing them, but do not know of any case in which they have been suckled by women, though this may quite possibly occur, as reported from other areas. Village pigs have their ears slit as a mark of identification, and the males are castrated, which is regarded as a means of identifying them when they are caught in the nets meant for wild pigs, though the reason given for carrying out this operation is that they will not be so wild and so likely to run away. (See further discussion of this question in Chapter III.) No attempt is made to breed, but the females have plenty of opportunity of foregathering with bush pigs, so that the supply is maintained in spite of this custom. The litter belongs to the person who owns the mother. Sometimes young pigs are taken over to Baniu to be cared for there, because 'the ground is better for them' there than at Kurtatchi. In this case, when the sow farrows, the Baniu people are given a piglet for their trouble.

On the occasion of a major feast, pigs are contributed by each person concerned in any respect, according to his ability, assessed by the *tsunaun*. Some months before the *watawutf* ceremony was due to be held, Pinari went round to some of the villages whose boys were to take part in it, leaving at every house a short length of bamboo; this was an indication that such a house was to provide a pig for the associated feast, the family would then set aside a certain pig for that purpose.

The pigs belonging to a person of rank are killed at his death to provide food for the people who come to wail.

Wild pigs killed in the bush are the property of the huntsman. If a concerted drive is made with nets, the pigs caught belong to

[1] Some pigs are named after the place they came from, or the person from whom they were obtained. Some are given names reminiscent of events which happened at the time they were born, e.g. 'Kwigin', for a pig born when the *upi* boys were being given food by the *kwigin* (older men) in the bush, prior to the *watawutf* ceremony. Some contain a sly allusion to somebody's personal idiosyncrasy: 'Guruskiu', 'Sleeps over his work'; 'Muwapuin', 'Eats herself and gives none away'. Other names refer to a physical peculiarity of the pig: 'Pipipapan', 'One ear cut, one ear not cut'. Not infrequently there is a dig at the white man. One pig was called by the name of a planter whom the natives much disliked, this was intended as an insult. Another was called 'Whiteman'. On inquiring the reason for this, I was told: 'The white people give their pigs names of our people, so we called our pig "Whiteman".'

1: Blackwood E-5 (1929-1930) 1935
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Kurtatchi

224 all the people who participated in the hunt; they are cut up and divided equally; each man then takes his own share home. If he so [565] desires, the *tsunaun tʃan* can claim a portion for himself, whether or no he was present at the hunt. If a large number of pigs are wanted for a special feast, wild pigs thus caught are kept alive till wanted, when they are put into the common stock of food.

231 Domestic pigs are killed only on ceremonial occasions. The day when this will inevitably happen is anticipated with mixed feelings by their owners, pride in being able to furnish the contribution required of them being tempered by grief at the loss of a pet. No one, however, would ever refuse to part with his pig when occasion required. Domestic pigs only, never wild ones, are used in economic and ceremonial transactions. Many of these have been noted in their appropriate context.

Other possessions.

231 Dogs are much valued as personal possessions.[1] A good hunting
422 dog is greatly prized by its owner and coveted by others. They
435 are bought and sold, but never form part of a ceremonial payment
436 as pigs do. One day four men came to Kurtatchi on their way back to a mountain village; they bought a dog from Pinari for which they paid him 10*s*. in shillings. They carried it away with them, its legs tied with strips of bark, and its mouth and eyes covered with half a coco-nut shell put on like a muzzle, a hole having been cut through which the dog could breathe.

422 Canoes are owned by the men, but their families may use them.
562 A woman does not own a canoe unless her husband is dead, then she may take his. While he is alive she will ask his permission when she wishes to use it, and if he wants it himself he will go to another man and borrow one for her.

422 For the rest, the men have their fishing-nets, and other apparatus, pig-spears, musical instruments, &c.; some still cling to war spears, clubs, and ornamented arrows of the olden days, which they carry now on ceremonial occasions only. The women all possess black- [412] lip oyster-shell knives, which they make by grinding down the shell on lumps of rough coral; *kōbū*, and banana-fibre straps for carrying burdens on the back; cleaned-out coco-nuts for holding

[553] [1] Dogs are given names of the same kinds as those given to pigs. One, for example, was called Patū, because the rest of the litter died, and it was thought that by and by he would die too (*patū tomet in*).

1: Blackwood E-5 (1929-1930) 1935
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Kurtatchi

775 know the man who made poison for you; when he comes here I will put him in the fire; I will go and look for him.' So Tosisiup lies in wait for the man who caused the death.

The dead man is taken by Magor and told to climb up an areca-palm. While he is up in the tree Magor cuts a hole in his buttocks and fastens a tail on to him, a long tail, just like a dog's. Then he takes a spear and pierces the man's eyes, presently they become just like fire. Then gradually, as his body decays, he becomes an *urar*. The change is not complete until his bones stink. After this he lives in the place belonging to Magor.

Everybody, when he dies, becomes an *urar*. When pigs and dogs[1] and fowls die, they also go to the place of Tosisiup and Magor. But they cannot talk, they just stay there.

One of the young men made a drawing to explain to me what the dead person looked like while he was undergoing the change into an *urar* (Fig. 29). He explained that the one on the right had only recently died and his body had not yet decayed. The claw-like things he said were the man's 'water' that had come down (possibly this may refer to the fluids exuded during decomposition). [764] The fourth, which is drawn as though sitting on the head of the third, is wearing the cocks' feathers with which the head of a dead person is sometimes adorned before burial.

Information obtained on the island of Tiop, NE. Bougainville

During a brief visit to the island of Tiop, at the extreme north-eastern corner of Bougainville, I obtained a little information from one of the old men, which is subjoined for the sake both of its similarities and of its differences.

The place of all the *orar* (= Kurtatchi *urar*) is called Tatau'ora. When a man dies he goes to it. It is near Mapiri, past Arigua (two places farther down the east coast). It is inside the thick bush, at a place where there is a hole where there is white paint (*kerewo*). The name of the hole is Namakerewo. When a man dies he goes first to Namakerewo and is painted with white paint. The men of Namakerewo go and catch some fish (*biri*) that are black, and have a strong smell. They put them in a pot and cook them, and take

● [23] 766

[1] These are the only domestic animals known to the natives. Wild animals and birds were not mentioned in this connexion. When a favourite dog dies it is buried with loin-cloths and a feast is made for it. I knew of a dog, killed by a wild pig, for which this was done. But pigs are always eaten; even when they die of disease!

Hunting

Hunting of land mammals is also zealously carried on, especially the hunt for wild boars; this is normally done by means of dogs who track down the boar and hurl it to the ground or hold it until it is stabbed to death. Also the flying dogs (bats) and a variety of cuscus are hunted; particularly the first are killed in great quantities. Hunting for wild fowl is carried on only to a very limited degree.

224 [231] 223